THE DEVILISH CONSPIRACY, HELLISH TREASON, HEATHENISH CONDEMNATION, AND DAMNABLE MURTHER,

Committed, and executed by the JEWES against the Anointed of the LORD, CHRIST their KING.

And the just Judgement of God severely executed upon those TRAYTORS and MURDERERS.

As it was delivered in a SERMON on the 4 of *Feb.* 1648. being the *Quinquages.* Sunday, out of some part of the Gospel appointed by the Church of *England* to be read on that day.

LAM. I. 12. *Is it nothing to you all yee that passe by? Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lod hath afflicted me in the day of his fierce wrath.*

LAM 5,16. *The Crown is falne from our head, woe unto us that we have sinned.*

LAM 3.64. *Render unto them a recompence, O Lord, according to the work of their hands.*

Vers. 65. *Give them sorrow of heart, thy curse unto them.*

HORAT.

——— *virtutem*
Sublatam oculis quærimus invidi.

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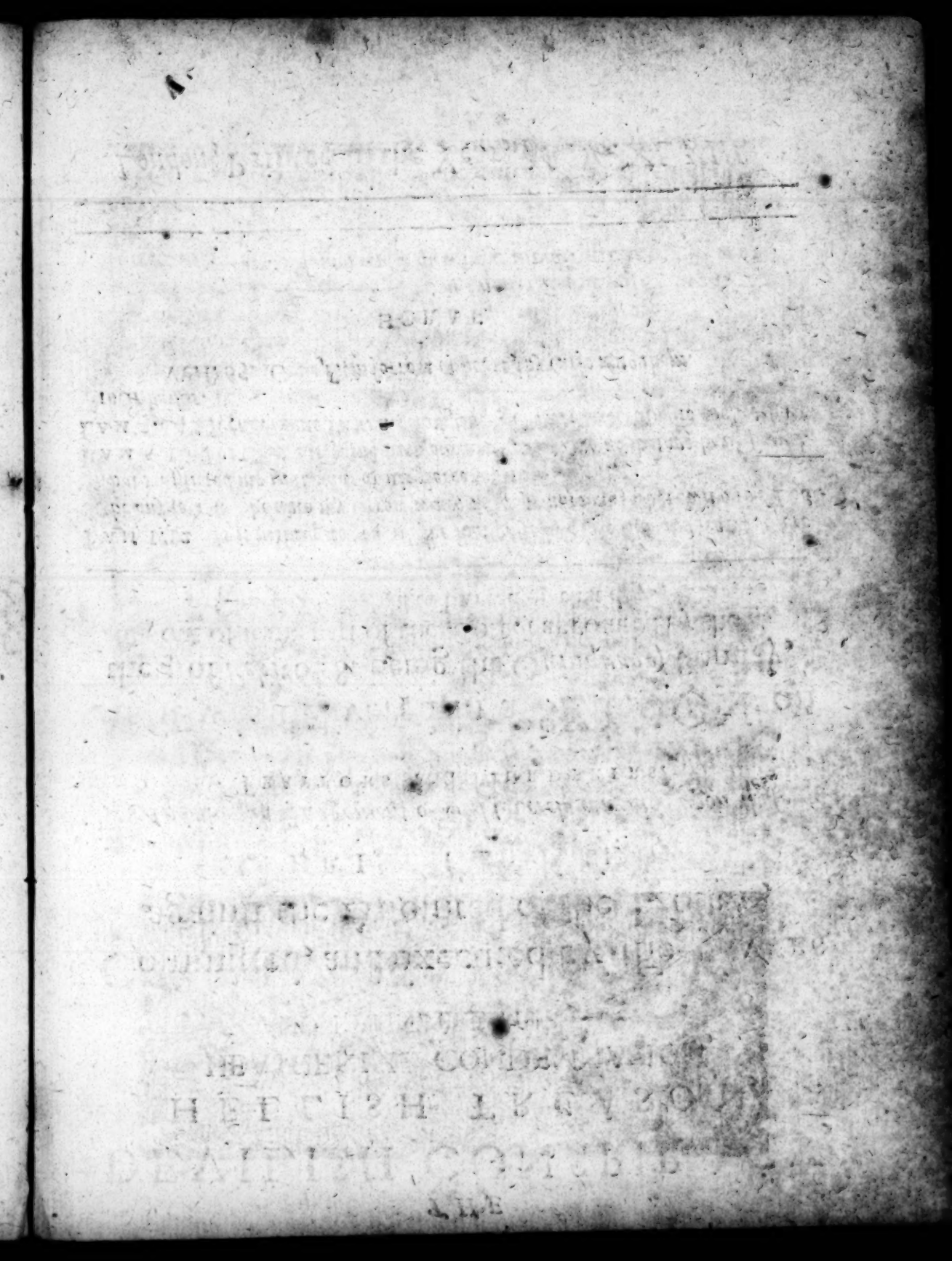
1648



LUKE 18. v. 31.

The Son of man, v. 32. *ſhall be delivered unto the Gentiles, and ſhall be mocked and ſpitefully intreated, and ſpit on:* v. 33. *And they ſhall put him to death.*

THe Words contain a Prophetical Hiſtory of that moſt lawleſſe, cruell, and helliſh murder of Gods Anointed, Chriſt the King of the Jews, and are as Prophetically appointed by our Church to be read on the *Quinquageſima* Sunday, which in this year, 1648. fell out to be the 4 of *February*.

Now although in theſe words there are but 3 tragicall Acts:

1. *Traditio*, the Treaſon or conſpiracy;
2. *Illuſio*, the mocking, or ſpitefull uſing;
3. *Occiſio*, the execution or murder of their King:

Yet (to make it a compleat Tragedy) two other Acts may be juſtly added out of other Goſpels, *viz.*

Firſt, a preſident act, expreſſing the double cauſe of this execrable fact, which was partly pretended, partly reall.

And the laſt ſubſequent Act, as the fruit and effect of all the foregoing treaſon, conſpiracy, triall, condemnation, and murder.

The Sonne of man, &c.

To execute ſo much vilany and outrage, as this and other texts ſpeak of, had it been only againſt the bare Son of man, had

been an act to be deteſted and abominated by all the Sonnes of Men, even Heathens, to whom he was betrayed; but this Sonne of man is more to theſe Jewes then the bare Sonne of Man; for he was their King, not onely propheſied ſo to be, *Iſa.* 62.11. and *Zach.* 9.9. but the Wiſemen (*Matth.* 2.) comming to worſhip him, they enquire after him by this Title, *Where is he that is King of the Jews?* yea, and he is ſo proclaimed *Luke* 19.38. *Bleſſed be the King that commeth*: and *Pilate* not onely knew and confeſt him ſo to be (by his queſtion, *John* 19.15. *Shall I crucifie your King?*) but confirmed and wrote it (to be commended to all poſterity) by that ſuperſcription on the Croſſe, in three languages, JESUS OF NAZARETH KING OF THE JEVVES, adding, *What I have written, I have written*; and therefore not to be repealed: Yea, heare truth it ſelfe ſpake, though of himſelf, *John* 18.37. when *Pilate* asked him, *Art thou a King?* he plainly and affirmatively anſwers, *To this end was I borne, and for this cauſe came I into this world*, to be a King; and though not *de hinc*, not from hence (as Saint *Auguſt.* on the words) yet *hic*, here on earth, to be a King.

And this Sonne of Man the King [*their King*] is the man, whom ye ſhall finde ſo betrayed, deſpitefully uſed, and murdered by his owne Subjects, the bloudy, barbarous, and inhumane Jews.

The Originall in the Text, παραδιδοται is generally rendred in Latine, *tradetur*, or *Traditor*, both in Eccleſiaſticall and Civill acts and writings, ſignifies in our Engliſh a *Traytour*; and this word here uſed by the Evangeliſt and Penman of the Holy Ghoſt, none (except ignorant, or Jewes) will deny to be the moſt proper ſignificant word to expreſſe the illegall demeanour of Subjects againſt their King.

And ſo onely proper to them, that I appeal to all the learned, or to the Searchers of the Scriptures, whether this or any other the like word was ever affixed or applied to any King for any act whatever of his againſt his Subjects. This Text beſides that, *Luke* 6.16. and *Acts* 7.52. proves the Actors againſt their King to be Traytors, wherein *Judas*, the other Conſpirators, and the whole People of the Jews are expreſſly ſo called *Traytors*, but not one Text in all the holy Bible ever called the Prince or King

a Traytour for any act (were it never so false, so foul, so bloudy) that was committed by the Prince against his Subjects; and in this the Laws of our land follow & accord with that of Gods, and for that they may be justly called, as they are, *holy Laws*.

Now although this Text barely saith, *He shall be betrayed*; but saith not by whom: and although the Traytours would not willingly be discovered and made knowne to the world for feare of after-reckoning, they knowing that the People loved him: yet, because other Gospels hath both pointed them out and named them by their severall qualifications, offices, and sects, I shall therefore here range and set them downe in some order; beginning with the Arch-Traytour who by the *Psal.* 41.9. prophetically is thus deciphered, *Mine own familiar friend in whom I trusted, which did eat of my bread:* and Psal. 55.12. *It was not a* (professed) *Enemy, then I could have borne it, neither he that hated me, then I would have hid my selfe, and not have imparted my secrets unto him*; but v.13. *it was thou my guide and mine acquaintance*, yea more *v.*14. (thou wert of my secret counsels) *we tooke councell together*: it were lost labour to tell you whom the Prophet means in all this, since in one Chap. (*Mat.26.*) *Judas* is no lesse then twelve times proclaimed to everlasting memory and infamy *the Traytour*.

Yet though he were the Ring-leader, and the κατ' ἐξοχην, *Traytour*, for that he being a Servant, a meniall Servant, a Counsellor of the secret Councel, under colour of *friendship* betraied him: yet because in Scripture sense, not onely *they* are accounted *Traytours*, who are primarily immediate Actors in the condemnation or the execution, (such as were this ever to be branded *Judas*) nor *they* who Souldier-like went out with Swords to take hold of, and lay him fast, nor *the Court of Justice* (or *Councell*, as it is called) but who ever joyned in the first, second, or any other conspiracy, plotting, counselling, assisting, consenting against this King, were no lesse then *Traytors*, (for so *Mark.*15.1. *The Elders, Priests, Scribes, and the whole Councell* are involved and named to have *delivered him up*) therefore I shall take the leave and liberty to discover some of these close Traytours, who having *washed their hands* (as they think) from the last execution,

would therefore perſwade the world that they are innocent and free from this loud-crying Treaſon.

And of theſe, we ſhall finde in the Goſpels ſpecified and named, *Scribes, Phariſees, Elders, Rulers of the People, Sadducees, Lawyer, the People, and the whole Councell*: Lord! what a batch of Treaſon is this? and was there ever the like Conſpiracy of all ſorts, ſects, and places, profeſſing one Religion and Allegiance, yet to worke the murder of their King?

But (that the world may know and hate them in their wickedneſſe, and may learn to beware of ſuch, and the like) know, that the Phariſees among the Jews were a ſect, not an office, and moſt dangerous infeſtious and infectious to the people, becauſe they were become moſt numerous and powerfull: and that you may know them the better when you meet with them.

1. Conſider them in their Origination.
2. Their Devotion.
3. Their Tenets.
4. And their Practiſes.

And for the firſt, you ſhall never find a Phariſee mentioned in all the Old Teſtament, he being not a thing known or heard of in the ancient Jewiſh Church; but ſuch as ſprang up and crept out not long before the time of Reformation, and ſo ſoon as he peeps he profeſſeth himſelf *a Separatiſt* from the reſt of the Church, and from thence he hath his name or title *Phariſee*; and he is a thing outwardly (though hypocritically) holy even to ſuperſtition; not onely in the matter of Tythes and holy Faſts (to which he was ſo great a Pretender, *Luke* 18.12. that he will have two Faſts in a Week, and Tythes of all) but in the obſervation of the Sabbath, he is ſo zealous (if not ſuperſtitious) and ſo hearty for the publick treaſury, that neither muſt the Diſciples of Chriſt pick the ears of corne as they paſſe to put them in their mouths, *Matth.* 12.2. no nor may Chriſt cure a blind, or a lame man, though but by ſpeaking a word on that day, without danger of a Councell, *v.* 14.

And though Gods expreſſe Commandement, *Honour thy Father*, thy naturall, civill, ſpirituall Father; yet if by *Corban*; that is, *a Gift* (or Contribution) *Gods Cauſe* (as they call it) may

be

be benefited, then *Calcato patrem*, the commandement of God in this caſe (ſaith the Phariſee) is of none effect, but is null and void.

And by theſe, and the like Tenets and Separations from others, they did too ſoon over-ſpread the whole Land, and bewitched the People to their Faction, *Luke* 5.17. Inſomuch that they became in a ſhort time the only Oracles (as it were) among the people; witneſs that Interrogatory of the Jewes, *Ioh.*7.48. *Doe any of the Phariſees believe or follow Chriſt the King?* which is as much as if they had ſaid, You are not to beleeve and follow any, but where the Phariſees teach or lead the way: and the opinion of their knowledge and zeal grew ſo great, that their Perſons, but eſpecially their Faction, governed (ſaith *Joſephus*) not *Ieruſalem* alone (the Metropolis) but upon the matter all *Judea* too; inſomuch that *Herod* himſelfe (as the ſame Author hath it) was afraid to diſpleaſe them.

Would you know ſome other waies how they raiſed themſelves into ſuch Authority, and how thereby you may learne them out? then know that they were very much above other Jews for praying, praying often, long prayers, and openly, as *Mat.*6.23. and for preaching accordingly; inſomuch that rather then they would be without the Word preached, they would go to hear *Iohn the Baptiſt*, *Matth.* 3. but take this note by the way, that if *Iohn preach to them to doe good works, rather then to hear and talke*, they'le never care to hear him more: for after that Sermon I find not (though they loved preaching) that they ever loved or heard *John Baptiſt* again.

And to the advantage of their number and power ſome of theſe Phariſees could uſe their tongues very well; Chriſt gave them ſo much their due, when he ſaid, *Matth.* 12.24. *They being evill, yet ſpeake good things*: for ſo when they came to intrap and inſnare Chriſt, *Matth.*22.15. they begin (as *Iudas* the Traitor did, *Matth.*26.16.) with *Maſter*: yea they would ſeem ſo tender of the preſervation of Chriſts perſon, that *Luke* 13.31. they will forewarn him of the Herodians, as ſuch as were ſet to *kill* him; while themſelves are yet ſtill in all other things labouring *to inſnare* and undermine him.

Some have put the Queſtion, Whether theſe Phariſees may be ſaved?

saved? in Answer whereof I shall need to adde no more then Christ's determination pronounced, *Matth.*5. 20. *Unlesse your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, yee shall in no case enter into the Kingdome of Heaven*: so that although *Paul* a Pharisee (as *Matthew* a Publican) repenting and converted may; yet so long as they wilfully maintain, and obstinately practice, as such Pharisees did, they could not ordinarily be saved.

And so with one observation more I shall leave them, and all such as they are to Gods justice and mercy; and the observation is, That at the first rising and commotion, these Pharisees were most busie in tempting Christ, and setting the people on against him: yet in the latter part tending to his condemnation and execution, they appeared not so much as the Scribes, who were over-active in all even to the last, not only in betraying, but killing Christ the King.

Now these Scribes pretended especially two things, whereby they raised themselves in the opinion of the seduced people.

1. That they (as *Luther* on *Mich.*4.2. spake of the Anabaptists, so these) held, and made the world believe that themselves and such as they, were the only Saints to be saved; and all the rest were but cast-aways to be damned.

The 2. thing was, their pretence to perfect understanding and frequent use of the Scriptures: And touching the latter of the two, *Calv.* against the Anabaptists, observes, that they as these; and these as they: stuffed out all their impertinent and wicked discourses with more impertinent Texts of Scripture, and continuall mention of, and Revelation of the Spirit.

And from these two pretences they took upon them to bee *the only Interpreters and Expounders of the Scriptures*, although (as *Buxtorf. in Synag. Judaic.* of these Sects, *præter falsitatem & hypocrisin nihil habent*) there was nothing in either, more then falshood and hypocrisie: and *Calv.* addes of them, as of the Anabapt: that they were as proper Interpreters of Scriptures, as Hogs are Dressers of Vines: for (saith he) they expound not, but (as Saint *Peter* speaks of such, 2 *Pet.*3.16 στρεβλοῦσι) *they pervert Scriptures*: the word in the Originall implies the practise of Glovers, and Shoomakers, who when the Leather will not

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reach home, they ſtretch and tear it by their teeth. And to examine the truth of this Aſſertion of *Buxtorf* and *Calvin*, concerning theſe Scribes and Anabaptiſts, be pleaſed to take a taſte of ſome of their interpretations, as *Buxtorf* and others have ſet them down; and by this little reſolve, whether the whole race of them be extinct or not, or not rather living and yet triumphantly flouriſhing among us.

Therefore when the Prophet *Hoſea* 2.19. ſaith, *I will eſpouſe thee to my ſelf in righteouſneſſe*: And when the Prophet *Joel* 2. 28. hath it, *Your Sons and your Daughters ſhall propheſie; your Old men ſhall dream, and your Young men ſhall ſee viſions*: and when the Prophet *Mal.* 4.2,3. *To you ſhall ariſe the Sun of righteouſneſſe, and ye ſhall tread down the wicked as aſhes under your feet*: All theſe, and many more the like, they expound and apply as Propheſies ſpoken of, and to themſelves alone.

And that they ſhall be Independent and free from all Government but their own, they have (if you will beleeve their interpretation) a plain and undeniable Text, *Hoſ.* 3.4. where it is ſaid, *The children of Iſrael* (that is) the Faithfull (which they ſay they are) *ſhall remain without King, and without Prince, many dayes*: and, I fear, the lying Spirit which put this Expoſition in their heads, ſet them the more earneſtly on work to betray and kill Chriſt their King, that they might remain independent without King or Prince many dayes; though I am not ignorant that by *dayes*, ſometime they will underſtand (according to ſome other Propheſies) *yeers*.

And they have another Text, that gives them the reaſon from that Propheſie of *Hoſea*, *Iſa.* 39.14. where it is ſaid, *Judgement, juſtice, and truth, and equity are departed*: that is (ſay they) from all but our ſelves; who are all for judgement, and juſtice, againſt all but our ſelves.

And if you ask them, what then ſhall become of all their Adverſaries and Malignants? why? for that, they have a clear light from the Prophet *Obadiah* 3, 9. where it is expreſly ſaid, *They ſhall be cut off by ſlaughter*, (and this is their uſuall juſtice.)

But if and ask them; does God approve ſuch ſeverity? yes, ſay they: and they give the reaſon for it, *Iſa.* 60.12. *who will not ſerve you, ſhall periſh, and be utterly waſted.*

But then I pray, when all your Enemies are thus wasted and destroyed, who shall reap and divide the spoil? why? that say they, the Spirit hath revealed, *Isa. 61.6. Ye shall eat the riches of the Gentiles, and in their glory ye shall boast your selves*: (that is) all the honour and wealth shall be taken from all others, and shall by you be conferred wholly on your selves.

And such Saints, such Scripturists, and such Expounders of Scriptures, were these Scribes; who are sent by the Counsell, *Mat.* 15.1. and these with some Herodians (*Courtiers*, so called) to angle and draw Christ the King into their net, *Mat.* 22.16.

This Sermon would swell to an unnecessary bulk, if I should present the severall Traitors, Actors in this damnable design; I shall therefore contract my self, and but point at them: As first;

The people, upon whose score all must be laid; for, as the pretence in all was, *salus populi*, (that is, as the Jews said, *ne gens pereat*, that the Nation, the People perish not, be not destroyed) so these People must be ever ready at hand, out of all parts of the Countries, as well as of the City *Jerusalem*, to serve turns; but their imployment or services were especially seen in three things:

1. That when Christ the King is to be forcibly taken and seized on, they must be pressed, and sent out with Swords and Weapons to apprehend him, and bring him to the great Counsell, *Mark* 14.

2. Another service they were usually imployed in, and that was, to petition for some base, unjust or wicked thing; as that *Barabbas* a Thief and a Murderer might be released, *Mat.* 27.

3. They are (as occasion serves, and the scean is laid) they are to come to the Judgement Hall, or place of Judicature, and there with foul mouths, and loud voices, they must cry and bawl for *justice and execution*, *Mat.* 27.23,25.

And these People, as commending the times past which they never knew, and diallowing the present, though it be far the better; are easily up upon any the least *Venit* or *Alarum*; they love to be doing, though it be not good: and when they are up, they ask not so much, *quid fecit?* what he hath done? against whom they rise? as *quid fecimus?* why stand we still? let us act

and

and be doing ſomewhat, it is no matter what: and yet all this they were to doe, and did onely as they were taught and hired, not by their owne wills and motions; but as Curdogs ſet on by their Maſters, Elders, & Rulers of the People.

But enough of theſe People, unleſſe they were better, and yet there were worſe then theſe Actors; and they were (as before I touched) the Authours, their Rulers, which were either the Heads, or Chiefe of the ſeverall Tribes, or Familles: or ſuch as in their ſeverall Countries, Citties, or Burroughs, by their wealth, policy, or Authority, had gainsd the power in ſwaying them to chuſe, and refuſe, to comend or condemne, what they liked, or diſliked: theſe you may find in the Jewes firſt notorious Rebellion againſt the Prince, and the Church, *Numb.* 16. where the famous men in the Congregation, were as thoſe Heads or Rulers of the People: and although the Scribes, Phariſes, Elders bring ſome fewell and combuſtible matter, yet theſe Rulers ſet it all on fire.

Now if any in favour or praiſe of their Nobility ſhould tell me, that in this Treaſon, there is no mention at all of any *Lords*: to this, I muſt deſire ſuch to know, that if the Jewes had any other Nobility then ſuch as before I mentioned, yet at this time the Jewes were (as in our dayes) under the power of a conquering Army, and ſo were over-awed by *Pilat* the Governour who ruled and judged all.

2. If thoſe Rulers or Princes of the People were as our Lords; then they muſt know that theſe men were deep in the firſt plotting and carrying on this Treaſon, and were as chief inſtrumentall means in bringing *Ch.* the King to his end; though towards the end, or laſt act of the Tragedy (his condemnation and execution) for feare or policy they appeared not or drew their necks (as we ſay) out of the coller; or for that they were in this caſe, and at this time, declared uſeleſſe and dangerous.

But beſide theſe actors, and Authours, Followers, and Leaders (all Principalls in Treaſon) there were Elders; and if they were Lay-ones, then they who would pleaſe themſelves in the antiquity of their deſcent, may derive themſelves from this ſtock: for, theſe in the Goſpell are called, Πρεσβύτεροι, which righdly and properly ſounds, *Preſbyters*; though in our engliſh called, *Elders*.

There is frequent mention of *Priests* in this Treason, and we know, of late, who are called *Priests*; even the *Clergy*, or *Preaching Elders*; Jewish Elders, and Romish *Priests*, (like *Sampson's* Foxes) though their faces are averse, yet they are tyed by the tailes and agree:

1 That Kings are subject to them, at least in Spirituals.
2 That Counsels may be called without them.
3 They have *potestatem Juris*, the King *facti*.
4 They may Excommunicate him.

And then 5. who kils him merits.

These both are Anti-kings, and Counter-tenors to Monarchy: and if you will not believe or understand, that in this Treason those Priests were like our Romish Jesuits, yet you may well understand and beleeve them to be *Mars* his Priests, called πυροφόροι, who in their Temples and Sacrifices scattred the fire of sedition and rebellion; and being appointed in the Church as Trumpets, yet upon the least grievance, or discontent of the People, they used their Trumpets as *Sheba* did, 2 *Sam.* 20. 1. to stir up the People to their Tents, and to take up Armes though it be against *Ch.* their King: and indeed without these, or the like, never did commotion or Rebellion take life or live long; so that to choak or strangle these, is the way to cut the throat of all Rebellion.

I cannot omit, in a word, to put you in mind that the Gospels have minded us of some, who though comprised under those before mentioned, yet notified by an especiall title, as called Νόμικοι, or as in our English Bible, *Luke* 7. 30. *Lawyers*, and these as chiefe peeces culled out of the rest, were (as I may call them) *Chair-men*, for so Christ spake of them, *they sit in Moses Chaire*; and what they say (saith Christ) that is, when they speake and say the *Law*, doe as they say and teach; but doe not follow or imitate them in their wayes and practises for as Christ there said of them, *they have rejected* or frustrated *the counsels of God (written in the Law) against themselves*, and therefore, *Luke* 11. 52. *Woe unto you Lawyers, for yee have taken away the key of knowledge*, (the Law) *and instead thereof you teach*, παραδόσεις, *the traditions of men*, *Mat.* 15. 3, 6. which traditions Saint *Paul* (*Ephes.* 2. 15.) calls δόγματα, and in our English, not Lawes or Canons, but *Ordinances*.

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In the 15. of *Mark* 1. we read of their councel, in which, or to which, most of the fore-specified Parties were assembled and gathered together; I cannot (I think no good Christian can) call it as some of our Counsels have been termed, *Benedictum*: but either *Inductum*, *Insanum*, *Sacrilegum*, or as indeed this was, and so to be stiled of all others from the beginning of the world to this day, *Diabolicum*. The Counsel of *Trent* in comparison of this, was *Divinum*: and of it we may truly and properly apply, that *Psal.* 1. 1. it is *the Counsel of the Ungodly, the way of sinners, and the seat of the Scornfull*: and therefore all good men may say as *Jacob*, *Gen.* 49. 5. *Instruments of cruelty are in their hands*, or their Swords are Weapons of violence; and may pray as he did, *v.* 6. *O my soule, come not thou into their secret, unto their assembly be not thou united, for in their anger they slew a Man, v.* 7. *Cursed be their anger, for it was fierce, and their wrath, for it was cruell*; *I will divide them in Jacob, and scatter them in Israel*: and why may not all the People say, *Amen?* for, though in this Counsel and Treason there were of severall Sects and Factions, as Pharisees and Saduces, who were as opposite as Lutheran and Calvinist) and Scribes and Herodians who differed in many things, and hated each other; yet they all in this conspire, and thence it is called in the worst sence, *a Conspiracy*; or as here, *a Counsell to betray to death* Ch. *their King*.

And yet that all may not appear a like guilty, let me adde, that though there be no Accessaries in Treason, or none more Traytours then others, in respect of its ordinary punishments: yet some are, & may justly be said to be greater & more guilty in the Treason then others, And to this I desire may be noted, that there being at this time but three apparent profest Sects among the Jewes, into which, or some of which, all Jewes of what Authority, Place, or Office soever had cut and divided them selves, *viz.* Pharisees, Sadduces, and Essenes, (of which latter sort happily *Nicodemus* and *Joseph* of *Arimathea* might be.) Now as these I find not mentioned in the New Testament, so nor to be Actors in this grand Rebellion, or Treason; for, they were peaceable men: but as the Pharisees of the two ruling Sects were the most numerous and potent, so were they the most forward and active in the leading part, to tempt

and betray Christ; yet the Sadduces, who denyed all Scripture that made against them. 2. The immortality of the Soul. 3. All punishment for evil after death: these (and upon these grounds and causes I may suppose) were the most active and cruell in hurrying the Lord of life to death, and killing *Ch.* their King.

Besides Officers and Sects, there is a Faction mentioned in this Treason, as distinct from all the former; and they are in the Gospel, called Herodians; & these were flattering Courtiers, who varied and changed their Opinions with the overruling and swaying part; & concerning these, and such like, Christ gave that saving cautionary counsel, *Mark* 8.15. *Beware of the leaven of the Pharisees and Herodians*; that is, of the contagious Doctrines of the former, and the Fox-like subtilties of the later. 2. Of their leaven of doctrine, for it is, 1. sowre, 2. spreading, 3. tainting: and from their persons, *Math.* 23. *a Generation of Vipers*; 1. multiplying, 2. infectious, 3. killing.

There is further mention of Samaritans, who were to the Jewes as Papist to Protestants, and branded by the Jewes as inhumane and bloody men: & though *Ch.* the King did all he possible could for the Jews, & nothing at all for the Samaritans more then to pitty them, and not suffer them to be distroyed, when some of his Disciples (like fiery zealots) desired it: yet these would not joyne in the bloody act with the more seeming holy Professors, but shall at last rise up & condemne them.

But insteed of those you shall find, *Luke* 22.66. Πρεσβυτέριον, word for word, the *Presbytery* (for they led the way, and *Mark* 15.1. ὅλον τὸ συνέδριον, the whole Counsell of the professing Jewes, they first or last have their hands in it. But I heare these Jewes *John* 8. 3. bosting themselves to be *Abrahams seed, the Faithfull*; *and verse* 41. *the Children of God*: but here truth it selfe tells them what indeed they are, notwithstanding their vaine hypocrisie, and he saith, *verse* 44. *ye are of your Father the Devill, and the lusts of your Father ye doe, who was a Murderer from the beginning.*

As the Persons of the Traytors are not in this, or any other Text, laid together; so nor in this or any other, is the manner expresst how they enterprized, plotted, or proceeded in this deviliſh Tragedy: of any one, that Text wch Christ parabolically uttered,

uttered, *Mat.*21. comes the neereſt to the point; where Chriſt ſaith, they ſeeing him (there called) *the Heir*, (but now their King) upon ſight of ſuch a ſacred Majeſty, which would have begot an awfull reverence in all, but ſuch as they were; upon this ſight, their eyes became blood-ſhot, and therefore forthwith, from *ſeeing*, they proceed to *ſaying*, *ſaying* (ἐν ἑαυτοῖς) *within themſelves*; *cogitaverunt*, they ſaid in themſelves by meditation ſo *Mat.*2.38. 2. They ſaid *Mark* 12. πρὸς ἑαυτοὺς, which is as *Mat.* 26 4. συνεβουλεύσαντο, *conſultaverunt*, they ſaid among themſelves by conſultation. 3. They ſaid (*apud ſe*) among themſelves, (*i.*) *publicaverunt*, by cõmunication or publication to ſuch as themſelves. They ſaid 4. let us joyn by an Aſſociation, League and Covenant. 5. And then (*venite*) by a Combination let us riſe our ſelves, and raiſe all our Confederates. 6. (*Ut occidamus*) that we may kill him the Heir, *Ch.* the King: In all which, we ſee the Devil wrought, as with *Judas*, he firſt entred into his heart, and poiſoned his thought; and therefore againſt this, *Solomon*, a wiſe King, principally laboured, when he ſaid, *Eccleſ.* 10.20. *Curſe not the King, no not in thy thought*; for if this once infected head, eyes, tongue, hands, all will be preſently working: for, it ſpeaks as the Centurion in the Goſpel, *I ſay unto one, Go, and he goeth; and to another, Do this, and he doth it.*

I ſhall end this point with an Obſervation of that, *Pſal.*2.1. where the People are ſaid *to imagine a vain thing*: and then, *v.*3. *The Rulers finding this, they took counſell againſt the Lords Anointed*: and thoſe words Saint *Peter Acts* 4. 25. expounds and applies to the ſeditious plot of the Jews, of which it is ſaid, *the Son of man ſhall be betraid*, as it followes.

To the Gentiles, now, as παραδίδωμι, in the Greek, and *trado* in the Latine, ſignifie both *to deliver up*, and *to betray*; ſo Chriſt the King in the Goſpels, is ſaid, in reſpect of the perſons to whom, *to be twice betrayed and delivered up*. Saint *Mark* hath them both in the 33. *ver.* of the 12. *chap.* where it is ſaid, *the Son of man ſhall be delivered to the Prieſts, and Scribes*, (their great Councel) *who ſhall condemn him*; *and then to the Gentiles, the Souldiers and Conquerours who ſhall mock and kill him.*

And when Chriſt and the Evangeliſts call theſe Conquerors, *Gentiles* or *Heathen*, they ſpeak in the Jews Dialect, who as the Greeks

Greeks called all but themſelves, *Barbarians*; ſo theſe ſtiled all thoſe that were Aliens or Strangers from the Covenant, *Heathen* or *Gentiles*.

And further, all ſuch Alien Heathen were in their account, and the language of the Goſpel, *Sinners*: ſo *Mat.* 18. 17. and more neerly, and by application, *Mark* 14. 41. *The Son of man ſhall be delivered up to Sinners*: and ſo *Mat.* 26. 45. in both which places are underſtood *theſe Roman Heathen*.

Now if thoſe Romans were ſo called *Sinners* and *Heathen*, becauſe ſtrangers to the Covenant; why may not Covenant-takers and Covenant-breakers be much more held as Heathens and Sinners? ſo that if a native Jew and Subject had proteſted, vowed, ſworn and covenanted to protect and defend the Honour and Perſon of *Ch.* his King, I conceive for failer and breach hereof, he might as well, if not more truly be called, and ſo held an Heathen, and a Sinner, an Infidell, an Atheiſt; then the Roman who never entred ſuch a Proteſtation and Covenant. Literally then I confeſſe by *Gentiles* are here in this place meant the *Romans* ſtrangers to Chriſt the King; but allegorically and tropologically the Jews themſelves (being *guilty* of more than the Romans were) may very well be held as Gentiles, and therefore I will hereafter ſay without more differencing them, *he was betrayed, mocked and killed by Heathen Jews*.

And yet before I paſſe upon the confounding their Titles, who were ſo cloſely joyned in the Treaſon; I cannot but in one thing prefer the juſtice and ingenuity of theſe traiterous Jews, before the impudence and injuſtice of ſome other Traitours; who ſtick not to act all the parts of Treaſon and cruelty themſelves, and in their own perſons; as to be Conſpirators, Counſellours, Accuſers; and after all, to appoint themſelves to be the Judges and Executioners of him whom they have betraid: whereas theſe Jews, though they durſt act the former parts, yet they had ſo much wit or grace as to decline the latter; and therefore when they had betraid and made him their King; faſt, they delivered him, *Mat.* 20. 19. *Acts* 21. 11. to the Gentiles, the Romans; and that is to *Pilat* the Roman Governour, that he might act that lawleſſe part, which themſelves confeſt, *it was not lawfull for them to do*.

And

And here now enters the ſecond act of this direfull ſad Tragedy, wherein Chriſt the King is mocked; and that by the Jewiſh Heathen, and the Heathen Jews by ſeverall wayes; the Jewiſh Heathen they put a Crown of Thorns upon his Head, and a Reed in his hand for a Scepter; they take off his own, and cloth him in Players Robes, and thus they mocked *Ch.* their King: but the Heathen Jews more ſcurrilouſly one while vote and declare him to be *their King*, *John* 6.15. and ſoon after vote and declare *nolumus hunc regnare*, *Luke* 19.14. we will have no more Addreſſes to Him; and yet not long after this, they cry, *Hoſanna*, *bleſſed be the King*, *Luke* 19.38. they declare to make Him *a glorious King*, and yet within few dayes after it, they vote and declare *His death*; for, ſo they fiercely cryed out, *Crucifie crucifie him*, *Luke* 23.21.

I might adde a precedent, ſubtile, malicious piece of mockery invented and practiſed upon *Ch.* their King; for, they made him beleeve, *Luke* 13.31. *Herod was purpoſely ſet to kill him*; and therefore they in a ſeeming love and tender to his ſafety, perſwade him ſecretly to eſcape this danger, by a cloſe conveying himſelf to ſome retired place; when all this while, theſe truſty Counſellours are thoſe Herodians who hunted him into their net, thereby to take away his life: the former were ſcurrilous and malicious, but this laſt a trecherous, bloody mock.

We read, *Mat.* 27.27. that inſtead of a Royall train and Guard fitting ſuch a King, the common Souldiers, the rudeſt and the moſt barbarous of the people, and of them a whole Band, they muſt ſeize upon and take him; and to lead him, whither? not to his Chamber of preſence, but to the Common Hall, there to be tryed for his life.

And inſtead of a Scepter of Gold, the Engine of Power and Rule; he ſhall have forced upon him a Scepter of a Reed, to be bowed, and bent by their winde, and to be broken in pieces when they will.

Inſtead of a Crown ſet with Jewels, Jewels of Prerogative beſeeming ſuch a King, they will plat a Crown of Thorns, malice, diſgrace, and robbing him of all which of right belonged unto him.

But he was not onely mocked, but as it follows, *he was deſpite-*

fully used by them: and was not this a spightfull usage to send out armed men to take their King by force? the King saith it is no lesse, *Mat.* 26. 55. *Ye are come out as against a Thief with Swords, to take me.*

2. Was not this a spightfull usage of a King, when *they hunted him*, as King *David* complained, *like a Partridge*, and slew him from dale to mountain, and from mountain to dale, not suffering him to rest, and not leaving him a safe hold wherein to lay his head? for so *Ch.* the King complains, that they had cast him into a condition worse then that of Birds or four footed Beasts: when he saith, *Mat.* 8. 20. *The Foxes have holes, and the Birds of the ayre have nests, but the Son of man hath not where to lay his head.*

3. And was it not a spightfull usage of a King, to be led into the Common judgement Hall by a Band of rude Souldiers (who not long before had been attended by the Best, crying as he went, *Hosanna, blessed be*, or, *God save the King?*)

4. And was it not a spightfull usage of a King (when he was in this Common Hall) to countenance, set on, and to hire the scum of the people, or rascality of the Souldiers, to call out for *Justice and Execution?* when they cryed, *Crucifie, crucifie him*, *Luke* 23. 31.

5. Was it not a spightfull usage of a King, when as he the King speaks to them in milde and civil language; as to *Judas*, *Mat.* 26. 50. *Friend*, or *Sir*; but they to him, as *Mat.* 26. 61. *This Fellow* (the Prisoner?)

6. Was it not a spightfull usage of a King, to carry him out to *Golgotha*, there to suffer in an open place, which was more fit for the baiting of Beasts, than the decolling of a King?

7. And lastly, was it not a spightfull usage of a King, not to afford him a Sepulchre, or place of Buriall, but he must be beholding even for this to another man? and yet thus spightfully was *Ch.* the King used.

My heart bleeds to think of their mockings, and spightfull usage of their most blessed King; and will leave them to be enlarged by our own Meditations: and for a brief close of this scene, shall onely say, that as a King may, so this King was killed by these Jewes, before he was slain or put to death: and K.

David

David ſhews how, when he ſaith, *Pſal.* 55. 21. & *Pſal.* 59. 7. *Their tongues are Swords*; and *Pſal.* 140. 3. *They are poyſon of Serpents*; Killers all theſe: ſo that calumny and ſlander, if it be not the firſt degree, it is a ſtep I am ſure to kill a King; and here with theſe Weapons they firſt ſet upon *Ch.* the King, calling him *Samaritan*, John 4. *Perverter of the Laws*, *Deceiver*, &c.

And ſpit on. A man may be ſaid figuratively to be ſpit on, when by Declarations, Remonſtrances, Pamphlets, or ſcurrilous terms he is reproachfully and uncivilly entertained: and ſo *Ch.* the King was ſhamefully, and moſt unjuſtly ſpit upon, when they proclaimed him a *Deceiver* (of a truſt) *John* 19. 29. a Traitor by *perverting the People*, and drawing them *to deſtruction*: and in this ſenſe they might truly be ſaid to ſpit upon *Ch.* the King.

But, not onely this they did, which was too much; and more dangerous then what was after done by the Souldiers, who did vomit out their excrementious froth upon him: of whom I may repeat a paſſionate expoſtulation, or holy indignation once uſed by a Preacher on this occaſion; What rheumatick Raskals (ſaid he) were theſe Souldiers? for, had they, or could they finde no place to diſgorge the ſcum of their ulcerous lungs, but on the Anointed of the Lord? All that I can ſay for theſe is, they were not onely Souldiers, but barbarous Heathens that did this: and yet if report be true, there hath not wanted even among ſuch as profeſſe themſelves *Chriſtians*, ſuch a Souldier who hath done the like to his King; and if any ſuch were, let him repent in time, leſt God in juſtice ſpue him out of his mouth, as it is ſaid, *Apoc.* 3. 16. or that he ſpit not, and pour out (to the dregs) the full vials of his wrath and indignation upon him, and all ſuch as have mocked, ſpightfully entreated, and ſpit upon *Ch.* the King.

In the 20. of S. *John v.* 5. we read that when *Pilat*, a ſtranger an Heathen, & an Idolater, had ſeen and preſented the King thus ſpightfully entreated, he ſaid to the blood thirſty, miſcreant Jews, *Behold the Man*: as if he had ſaid, See how diſgracefully and wickedly you have uſed him already; and therefore if you have any ſpark of manhood left in you, for humanity ſake proceed no further, but behold him as an object of all pity, a deſerted, afflicted, ſcorned, ſpightfully-uſed man: but the ſight of this

man which would have melted the eyes of a ſavage Tiger into water, hardens them as rocks, and prompts them on to the increaſe of his miſery, and their own villany; for ſeeing him even then, and ſo miſerable, then they ſay, as *Mat.*21. *Come* let us without delay (not granting time, or reprieve) *let us kill him:* for ſo it follows in the ſtory in the Text, *They ſhall kill him.*

But before we enter upon this bloody act, it will be proper and pertinent to the whole, to ſet down the ſeverall grounds and cauſes, moving theſe Traitours thereunto; which we ſhall cleerly collect and expreſſe as we finde them ſtoried in the Goſpels.

And theſe were either pretended, ſuch as themſelves fained, and held forth as cauſes: or ſuch as were really and truly the motives and cauſes of this their killing *Ch.* the King. Now the cauſes pretended we finde to be; Firſt, that which is generally uſed in raiſing the People into a Rebellion, the Innovation, Alteration or deſtruction of Religion: and with this, the Jews cloſely charged him, *Mat.*5.17. where Chriſt himſelf by way of Anſwer, ſaith, *Think* (or ſay) *not, that I am come to deſtroy the Law, or the Prophets; I am not come to deſtroy, but to fulfill:* and in that *Chapt.* he inſtanceth and proves, that they by their own Expoſitions and Traditions, were the Innovators: and himſelf the keeper of the Law of *Moſes* and of the Prophets.

And after this, when they thought him too ſtrict in the point of reverence in the Temple, in that he drove out the Prophaners thereof, *Mat.* 21. 12. (which they conceived was lawfull for them to do) No, ſaith he, for God himſelf ſaith of this materiall Temple or Church, *My houſe ſhall be called an houſe of Prayer, but* [You] *you have made it a den of Theeves*, or a ſtable, and place for theft and prophanation.

2. They charge him often, and with loud outcryes, that in the matter of Sabbath-keeping, he is too looſe, and a prophaner thereof: to which he Anſwers, that themſelves are (in this) Jewiſhly ſuperſtitious, and not he the prophaner; for, ſaith he, *Mark* 2.27. *The Sabbath is made for man*; that is, for the preſervation of man: by neceſſary actions and recreations conducing to his life and health on that day.

3. They cloſely charge him with abridging them the liberty of

of Divorces upon any cauſe, which they ſaid *was granted them by Moſes, Matth. 5. and Matth. 19. No* (ſaith he) *it is not I, but you that alter the Law in this*: for *Matth. 5. 32. whoſoever ſhall put away his Wife, ſaving for the cauſe of Fornication, cauſeth her to commit Adultery*: but to this whole charge he gives one general anſwer, wherein he ſhewes that they were Innovators, for, ſaith he, *Mat. 19. 8. What ye now teach and profeſſe, was not from the beginning: but ye by forſaking the old* good *way* preſcribed, and by following the traditions and expoſitions taken up from your latter Rabbins, *you (Mat. 15. 3, 6.) have made the commandement of God of none effect*; and thereby, *v. 9. you teach for Doctrines the commandements of men*: and *John 7. 19. Moſes did give you the* (ancient good) *Law*, (which you would wreſt and force againſt me) *yet none of you keepeth the Law.*

A ſecond general pretended charge upon which they proceed to his condemnation, is expreſt, *John 11. 48. If we let him alone, all men will believe on him*, (and adhere to him againſt us) *and ſo we may looſe our place and Nation*; where we ſee plainly, that *ſalus Populi*, the ſafety and liberty of the People is their maine pretended cauſe: which cauſe hath no other ground or bottome, but that which themſelves created for their owne wicked ends, to wit, ſome feares and jealouſies, *that if we let Him alone the Nation will be deſtroyed*: and hereupon from this charge grounded upon their owne diſguiſed and counterfeit fears, the whole Councel gives ſentence, *it is expedient that he* (the one Man) *die for the People, v. 50.* To which I may reply as M. *W. Sedwicke* one of the Armies Prophets, in his *Juſtice upon the Army, p. 5. O ye Jewes, ye miſerably abuſe this Maxime, and the People too, like a company of Deceivers and Mountebanks, who talke of curing, ſaving, delivering, while that they doe but waſte, ſpoyle, and doſtroy the People, and therefore all your ſwelling words are but as the attire of an Harlot, whereby as you make your ſelves more vendible, ſo you make your ſelves more abominable.*

A third general pretended charge againſt him, we finde, *Mark 15. 2. He calls himſelf King*, and he that is ſo, can be no friend to *Cæſar*, that is, to the Conquerour: and we (*John 19.*) are reſolved and profeſſe, that *we will have no* other *King* (hereafter) *but* the Conquerour *Cæſar.*

Will you now that I ſum up the whole charge of theſe Jews againſt *Ch.* the King?

Why the firſt part is, That *he is a Tyrant*, in that he hath endeavoured to change and deſtroy our Laws, thereby robbing us of our Liberty; which he traverſed and denyed, *Mat.*5.19.

The ſecond charge is, *He is a Traitor* and an Enemy to the State: for, *Luke* 23. 2. *he perverteth the Nation*, and that two wayes: 1. By forbidding tribute and power of Governing to the Conquerour: 2. By calling himſelf *their King*.

The third charge is, that his courſe tends to the deſtruction and murder of the People, which is implied in thoſe words, *John* 11. *We muſt not let him live*, but *kill him leſt the Nation periſh*.

Pardon, I pray, this one ſhort digreſſion, while I become a Rehearſer of what the *Armies Remembrancer* hath borrowed from Maſter *Sedgwick* (whom he cals the *Armies Juſtice*) Theſe men are Διαβολοι, Devils, exquiſite Accuſers; and ſuch wicked Spirits are now abroad, like thoſe, *Ezek.*21.32. *bruitiſh men, skilfull to deſtroy*: Bruitiſh, not ſparing the holieſt nor honourableſt things, Kings, Lords, Miniſters, Scripture, Ordinances, Oathes, they lay all waſte; and yet in the greateſt bruitiſhneſſe. And yet though there be the moſt ſenſuall & beaſtly confuſion, yet they will do it artificially, skilfully, ſaying, all is for God, juſtice, Religion; and that they do it by the power of Chriſt, and the power of God in Religion: and ſee (ſaith he) how old ſtudied Profeſſois of Religion, when once their conſciences are defiled, & they begin to trade in the world with a pretence that it is *for God*, they are ſo cunning that no bond of honeſty or faith can hold them; and there can be no ſuch compleat and very knaves as a Jeſuit and a Phariſee: and how cloſe theſe words come home to theſe Layers of this charge, judge ye; for they who are the only breakers of the Law, accuſe Him for deſtroying the Law, and thereupon his charge is to be a *Tyrant*; they have *perverted the Nation, and ſlaughtered the People*, whereby they incur the name and guilt of *Traitors and Murderers*, *Mat.*22. and *Luke* 7.52. and yet they charge him to be the Traitor, Enemy to the State, and Murderer: but let this be remembred, what there fals from them, *John* 11.50. *He muſt dye for the People*; that is, for our Laws and Liberties; and ſo is become by his

his death your Martyr, your Sacrifice, and your Saviour.

Hitherto you have heard the Jews feigned, falſe, unjuſt charge againſt *Ch.* the King. with a ſhort vindication of him, and a recrimination to them; which that it may more plainly appear, be content (I pray) with a little more pleaſing patience to be rightly informed what the reall true cauſes were, which moved theſe accurſed Jews to ſo horrid an act as to kill *Ch.* the King. And the generall leading cauſe is in one word, that *they are Hypocrites, a Generation of Vipers, Sons of Belial, Children* (indeed) *of the Devil*; for ſo *Ch.* told them, *John* 8. 44. *Ye are of your Father the Devil; he was a Murderer from the beginning*, and the luſts and the works of your Father ye will do: and therefore from ſuch a viperous generation and Deviliſh brood, what can be expected leſſe then *murder*?

And from this ſource, ſee another cauſe bubling, as it were; for, *when they perceived* and found *that he ſpake as never man did*, *John* 7.46. Secondly, That *he did all things well*, *Mark* 7.37. yea, *wonderfully well*, *John* 11.45. and that by theſe meanes the people *loved*, believed, and adhered to *him John* 11.48. which they by no means whould have had the People percived or done: theſe rare endowments and vertues, like the glorious rayes of the Sun upon putrified matter, work and beget the poyſonous Brats of *envie, batred, and malice*; and thereupon, and therefore, as it is, *Mat.* 27.18. *Mark* 15.10. *for envy they delivered* (or betrayed) *him to death.*

A 3d reall cauſe, that although they knew by experience that *Ch.* the King in his life was ſo tender and meek, that he ſtudied the ſaving of all that would not wilfully periſh? and ſo patient and mercifull at his death, that he forgave and prayed even for his Murderers: yet the guilt of their hate, malice, and murder againſt him was of ſo deep a ſtain that they could not, that they would not beleeve either; and therefore as their elder Brother *Caine*, they crying out, *Our ſinnes are greater then he can forgive us*: can finde no other way to ſave or ſecure themſelves but by his death, and this is a real maine cauſe why theſe Bloudy Jewes did kill *Ch.* the King.

A fourth real cauſe may be conceived, that he was their King, not by their election and free will, but by the Title of an *Heir*:

for,

for, so *Mat.* 21. before they resolved to kill him, they premised, *this is the Heir*; so that though his other graces and vertues might have preserved him as a man, yet this alone shall destroy him for being their natuall, rightfull born King; for, such Jews will never serve and obey any, but either a Conquerour who holds them to it by dint of Sword, or some tame Creature who will serve their turns, and obey their wils.

But the fift cause comes neerer home to the root of all, and that is expresst, *John* 11. 48. *If we let him alone, suffer him to live, and not kill him, some Forreigners* (Romans) *will come and take away our place*: we have now a toleration for our Religion, any Sect is free in God's service and worship, to chuse and professe what he will; be he Pharisee, Sadduce or other: and we have yet an Anarchy, no Government but that of the Conquerour, who so long as we honour, humour, and feed him and his, leaves us to wallow in all sins as we lust: whereas if this *Ch.* the Anointed live, and get the power; be we Scribe, Pharisee, Presbyter, yea, the whole Counsell, he will not suffer or endure this, but will take away our places, our usurpt power and authorities: and therefore in the next *verse* 49. *Ye know nothing at all*: and *ver.* 50. *Nor do I consider that it is expedient he* (the one man) *dye*: their fear of losse is the first immediate reall cause of their killing *Ch.* the King.

The second and last immediate fundamentall cause of his death is, their desire and hope to get and hold, all the Power and Authority which is the Kings: and so we finde it, *Mat.* 21. 8. *This is the Heir, let us kill him, and let us seize on his Inheritance.* Saint *Luke* hath it, *That the Inheritance* (*fiat*) *may* become *ours*: which Saint *Mark* expresseth by *erit*, and *then certainly it shall* and will *be ours*: none when he is dead can keep us from it, so long as we hold in (which we will alwayes do) with *Cæsar* the Conquerour: and now beleeve this to be as true as Gospel it self is, that pretend the Jews change of Religion, destruction of Laws, losse of Liberty, or what else to be the cause of killing the King; all are but forged, feigned, and held out to deceive the people, and blinde the world: for this (*babebimus*) is the case when all is done; We will kill *Ch.* the King, and so seize on his Inheritance.

For,

For, this [*habebimus*] we will have, is the largeſt Commander, and the greateſt ſinner in the world; the intention, plot, and action of every mans end in having his pleaſure, his profit, and his will is the Devils firſt ſeed-plot, and is the commotion or confuſion of all: for what is the Rulers ſtudy? but to have his power enlarged, what the inferiours plea? but to hold or increaſe his liberties; whereas could any General Counſel determine and make it durable what every man ſhould have, all would ſoon be at peace: whereas ſo long as this one Verb (*we will have*) reigns in the ſuperiour, and rageth in the inferiour, ſay what we will, we can expect no better then *kill, kill, that we may have.*

And as by inheritance in this Goſpel, *Mat.* 21. was primarily and principally meant *the inheritance of the Vineyard*: which *Vineyard*, *Iſai.* 5. and *Cant.* 2. is expounded to be *the Church*: ſo *having the Church inheritance*, firſt brought the doctrine of killing into the Church, *quid vultis dare?* is the Jewes queſtion in this caſe; *& omnia hæc*, is the Devils anſwer, and ſuch a Dialogue betwixt the Devil, and a Jew for the Churches inheritance is enough to bring *Ch:* the K. to his death, that the Jew by the Devils help may have the inheritance of the Church; which rather then *Ch:* the King would ſurrender up unto them, it being his rightfull inheritance, and committed to his truſt by God himſelfe, he would rather ſuffer this ignominious death; and for this he deſerves to be everlaſtingly Chronicled as the Churches nurſing Father, Patron, Protector, and Martyr, in that he was killed in defence of the Church.

But theſe Jews and Conquerors betwixt them (even while they ſpeak this, *let us kill that we may have*) have that inheritance in their power and poſſeſſion already; what need they then kill the King that they may *have* what they *have*? but *having* oftentimes (as here now) begets more then a bare *having*; and therfore the Greek word in S. *Mat.* c. 21. is ἵνα κατάσχωμεν, which is, *that we may hold it*, as wee have got it by force, the ſword, and blood; for ſin, and this ſin eſpecially of forcible entrance, will not eaſily be led out of its old track; the whore in the *Apoc.* c. 17. *Having taſted and delighted her ſelf with blood, will not ceaſe from ſwelling more till ſhe be drunke with the blood*, and that blood not of the courſeſt or moſt common, but the pureſt, the holieſt, the blood of the Saints in the Church: unjuſt purchaſers (be it of Chriſts inheritance) never thinke of reſtitution, but retention; how to hold it as they got it, by the ſword,

by blood, yea by the blood of the rightfull Heir *Ch:* the King.

So much the word in the original wil easily bear, without much force, and (I conceive) somewhat more; that is, let us kill him, that we may have and hold more then what we yet have, or more then ever he had; let us never leave killing till we have all; as much as our eyes can see, or our hearts desire; for, ambition and usurpation are violent and greedy, which like the Daughters of the *Horse-leech*, are stil gaping & crying, *give, give*, and *more, more*, yea *of blood*, and never think themselves full till they break with fulness of blood.

I shal end this point with this one observation, *Ch:* the King (like a Monarch) whose institution was from heaven, heavenly, held his inheritance, Church and all, in one single Person; but these Husbandmen (*the Iewes*) lik'd not this, though they thrived best under it; but they will have it among themselves; no more Monarchy by a King, & Princes of the people; but a pure Democracy, though that the worst and the basest of all Governments; it is like the *Acephali*, which have the faces of men in their brests, but without an Head, such a monster it is, and yet this for the present pleaseth us, and therefore we will kill him the only true heir and rightfull King, that we the people may have the inheritance: but I must and cannot but tell these men, that ἡ ἀριστοκρατία πολυκοιρανίη, is more ancient then these Jewes, and the Scepter in the hand of one is more steady and upright, then in the hands of many; and as we finde one soule to govern one body, and when it leaves to be one the body is dissolved: so we may observe that the greatest Empires that ever were, grew great by Monarchy, which soon crumbled away when shared among the many: in Gods name let al that love *peace and unity*, cry, εἷς βασιλεὺς, *let us have one King*, and away with (*babeamus*) we the many will have the inheritance and govern; for as *killing* got you this, so the keeping of it must continue and hold in killing.

And this is the last bloody act presented by the Jews in this tragedie, that they *kill him*, *Ch:* the King: what? but a word and a blow? no not so, *Luke* 20.14. saith, before they did this, διελογίζοντο, they took it into serious consideration, and reasoned and argued the case, and upon the debate their first resolve is, as *Luke* 19.14. *Nolumus hunc regnare*, we will have no more addresses to him as to King, or we wil have no more King. And upon this a second resolve follows, as is expressed, *Ioh.* 11.50. *Expedit*, it is expedient that

one

one(that one,the King, ſhould die; and yet though from the firſt they plotted this, if he yeelded not up his inheritance (as is evident through the whole context of the ſtory) yet *Iob.*7.20. they deny it,that they have any ſueh intention ; for then the people would not have joyned with them;and therefore they give out as *Luke* 20.19. that he muſt be brought to the great Counſel:but we know,*ab Inferis nulla redemptio*,from that lower Houſe,or their helliſh Councel, there is no redemption.

Ob. But *Caiphas* our chieftain hath a revelation from heaven to this.

To this the Armies Prophet M.*Wil.Sedgwick* ſhall anſwer ſaying, *p.*4.When we tell them of the Laws of God and Man ; they fly to an extraordinary call,as*Phinehas*, and thus they halt betwixt two opinions,being neither true to God or man,but are like beaſts in the *Revelation,whoſe heads are crowned with the moſt glorious Titles of the preſence of God,the people of God, the cauſe of God; while their hearts are abſurd, cruell,beaſtly, monſtrous.* I have before ſpoken of the ſeverall Actors,and therfore ſhall adde but little more then one Queſtion and a ſhort Anſwer thereunto : For it being ſo,that the Nation is ſaid,*Iob.*18. 35. *to deliver or betray him* ; and in this nation of every place, Sect or condition of men;the moſt had ſome way or other acted firſt or laſt to the taking the King. The Queſtion will be, whether all theſe were Traitors,as guilty of his death though in this act they had no hand in killing him ? For reſolution whereof I muſt remember you with a generall received Maxime in our Law, *Quicquid movet ad mortem*, what ever though an inanimate thing, as a Cart, much more the Beaſt, but undeniable the man that moves or acts that which led to, or drew on the death of any man: is guilty of his death. But if you ſhall adde to this,that in the act of treaſon not only they who directly kill the King,or who were privie or aſſenting thereunto; but all who any way did aſſent, aſſiſt or contribute to the unjuſt taking him; whereby, and whereupon his life was taken away ; are all guilty of Treaſon and of his death,then the Queſtion is reſolved affirmatively.

Which, and much more you will find proved by Gods cenſure and judgement to be juſt in this very act;for *Mat.*24.41.*Chriſt* ſaith *the Lord will miſerably deſtroy thoſe Husbandmen*, and for what? was it *for killing the heir the King* ? for that was yet but in conſultation:but ſay that it was for that conſpiracy and as acted, yet it was not onely for that, but for that they *conſulted* and acted *how to take*

away his inheritance: which unjust end or design of theirs, drew on this unlawfull act to kill him, and therefore not only they who kill him, but who plotted the taking away of his inheritance (whereupon his death followed) were punished as Traitors and Murtherers: for so it is, v. 41. ἀπολέσει. The Lord will (as it after came to passe) destroy (ἀπολεῖ) them, that is, those who not only killed him but who consulted to rob him of his just rights and inheritance; yea more, those who beat and wounded his servants sent to require and defend his right, those also the Lord in justice will miserably destroy; for in that they were, as they are called *Act.* 7. 52. *Traitors and Murtherers.*

I could, and I think I should adde one note more, that not only these, who anyway from first to last contributed in any kind, were guilty of this barbarous murder; but they who had power and means, and used them not in the defence of the Heir, and resistance to this bloody act, were no lesse (though not in so high a degree) Traitors and Murderers. Our generall axiome, *Qui non vetat quum est*, will bear out that position: And I pray consider, whether Christs own words, *Joh.* 18. 36. will not (without any great straining) imply thus much where he said, *If my Kingdome were of this world*, my servants (and Subjects) would (that is) they would as of right bound, and should, they would fight for, and defend me from death; which if they do not in suffering me to be killed, when they might and should have resisted and defended, they have killed me.

And I desire all those who so often, and with such vehemency have squeezed that Text to blood, *Judg.* 5. 23. to consider, whether Gods word there may not have its due weight, to the maintenance of this position, where it is said, *Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty.*

It hath been a long and a great dispute, whether Antichrist be come? and who it is, and if I be not much mistaken, this and some other Texts in the Gospel will easily and plainly resolve this question; for where it is said they Apostates, Pharisees, Sadduces, &c. they the man of sin, the Nation of the Jews, they oppose themselves against Christ, they sit in the Temple, and set themselves above all, deposing and murdering Kings, are not these the first great Antichrist, who make themselves, what Christ alone is, *King*

of

of Kings, Lord of Lords? *Apoc.* 19. 16. *Qui Chriſti ſunt crucifixerunt carnem*, the Tyrant fleſh, *Gal.* 5. 24. *qui Antichriſti Regem*, the annointed of the Lord: ſo that by this Text you have one ſtep to the diſcoverie of Antichriſt. But enough of theſe, and too much, unleſs they were better, and yet from ſuch wicked perſons, Actors, I muſt now (according to the Text) lead you on to that moſt damnable act of theirs *the murdering of their King.*

But in after times the Devil (grown wiſer) hath furniſhed his Schollers Regicides, with Arguments to prove *the killing of Kings*, which neither the Jewes, nor any Religion ever found out, ſave only ſome corrupted Chriſtians.

1 And the ground of their firſt argument is taken from 1 *Pet.* 2. 13. (for the Devil is as good a Scripturiſt as theſe Saints, and as good an Interpreter, and both alike) where the Apoſtle ſaith, that the Kingly office is κτισις ἀνθρωπινη, and therefore though the King be *ſingulis major*, and though *par in partem non habet poteſtatem*; yet the people, the creator and maker of the King (as it appears he is, by the Text) hath power to deſtroy his own creature if he fail in the end of his creation.

Anſ. Saint *Peter* writing here to the Jewes, who held their Royal government, θεοκρατιαν, *to be divine* and immediate from God and to ſtand in force without the election of ordination of man might call, the dominion, ἀνθρωπίνῳ κτίσει, *an humane ordinance or creature*, for ſo *creature* ſometimes notes what is heatheniſh, or not heavenly: and if ſo, then the Argument of the Apoſtle holds the more ſtrong for *Ch:* and all Chriſtian Kings, being the Apoſtle commands the ſubjection, not reſiſtance; the obedience, not murdering of ſuch humane creatures, as heatheniſh Kings.

2. In ſome part, and in ſome degrees the juriſdiction of the beſt Kings for extent may be humane, of man; but that concludes not that the power of managing the ſword is ſimply humane, and not divine; for as St. *Paul* and St. *Peter* ſpeak, by and from the ſpirit, (infallibly truth) ſo Saint *Paul* expreſly profeſſeth, *Rom.* 13. that *this power of the ſword is in the King, the ſupreme*, as Saint *Peter* here ſtiles him, and that to be not from man, *humane*; but from God, *divine.*

3. Were the *Kingly office* an humane creature, yet the perſon and manhood of the King is not ſuch, his perſon or manhood is *Gods creature*; ſo that from this Text taken in their own ſenſe, the moſt

that can be inforced were, that they might in some cases dethrone whom they had exalted; but kill him, the person, the man they cannot, they may not; for this God made, and not they.

Object. But nature and reason teach us to defend our selves, and to kill what would destroy us, rather then to be killed.

Resp. 2 Cor. 9. 20. *The wisdome and reason of worldly men is foolishnesse with God: and the naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him,* 1 Cor. 2. 14.

Secondly, although nature and reason, in the generall dictates so much unto us, yet nature and reason have laid some restraints upon this Maxim, *in respect of persons*; for, suppose the head of a man intoxicated, or distracted, should endeavor the hanging or drowning the body; might the body (to preserve it self) destroy this head? and the King, in respect of his subjects, hath the like relation, and therefore is so called both in Gods & our laws, *the head of the people.*

Thirdly, but can there be a better Expounder of the Law of nature or reason then God himself in this case? which if you grant, then (I pray) go through the whole Book of God both in the old and new Testament, and tell me, if God hath not every where injoyned *subjection*, and forbad even *resistance against the worst King*?

2. Whether throughout the Bible, those that were led by Gods Spirit did not follow this rule strictly, as *David* to *Saul*? &c.

3. Tell me whether you finde the least print of any precept or counsell given to any Subject to put their King to death?

4. Whether any Subjects mentioned in all Gods Book, ever pleaded any text or good example in warrant or excuse of such an act?

5. Whether (for the most part) all offenders in this kind have not throughout Gods Book and Law, received condign punishment from Heaven or Earth, or both? and if all this holds true and good, I cannot but wonder, that men that pretend to the knowledge and beliefe of the Spirit of God in the Scriptures, should forsake Scriptures, and betake themselves to reason and nature; when as still it cannot be denyed that the Spirit of God is the best Expositor of nature and reason?

Object. But *vox populi, vox Dei*, what all the people say, may be interpreted to be as the voice of God.

2. Here *Pilate* as well as divers Texts in the Gospels, *thy Nation, Joh.* 18 35. which may be expounded *the people of the Jews* in generall, *they have delivered thee unto me.*

Resp.

Resp. Had this been really and absolutely true, that all the Jews had delivered Christ to death, yet it could not have justified the act any more then the number of sinners can make a sin just & lawful.

2. Though in this case of *Ch:* it be said, *the People or Nation*; yet no more could rightly and strictly be thereby understood, then that those who were then present, or who conspired or delivered him to be slaine, and this was not all the people of the Jewes; it is therefore too unjustly and too figurately charged upon all, when it is done but by a few of them all.

Object. But you'l say, it was done by the Councell, the representative of all.

Resp. This Councell by money, corruption, and usurpation had a great deal inlarged their power.

2. But had their power or priviledge been greater, it could neither make good, evill; nor evill good.

3. But to the point, if you consider what *Ch:* the King had done for the people; and how the people loved him, you will easily collect from severall passages in the Gospel, that the voice of the people was not for killing him.

And if you will yet presse, that the voice of the people of God was for it, and is as the voice of God.

I must answer, that if all be such as call themselves so, then the Conspirators, *Numb.*16. and then these Jewes that acted against the Lords Anointed, were the people of God: for these so stiled themselves *the holy*; yea *Numb.*16.3. the word [*Holy*] may be rendred [*Saints.*] And these are they who shall put him to death.

They shall put him to death: which Translation (by the leave of the learned and judicious) I would gladly change, and for this [*they shall*] I would read [*they will*] instead of [*put to death*] I would render it; *they will kill and murder him*: for although, for the most part, future tences are rendred indifferently by *shall or will*; yet here to take away all shadow or plea from the malice of the act, by *laying it on the determinate counsell of God*, as *Acts* 4 28. I would read, not [*they shall*] but [*they will.*]

2. Not [*put to death*] but *kill* or *slay*; for a lawfull Judge may *put to death* a Malefactor, without stain or guilt of sin: but if the Party executed were innocent, and the Judge not vested with just authority, the man is truely and rightly said to be *murdered.*

And indeed, I know not upon what cause or slip the same word,

and

ἀποκτείνων, here is is Engliſhed by (*put to death*) and in other Texts as *Mat.*21.39.by *ſlay*, *John.*5.16. and *Iohn* 8.44.by *murther*. And all other Scriptures that ſpeak of Chriſts death, in relation to the Actors, render it by *kill*, *ſlay* or *murder*.

But if any ask the queſtion why not *impriſon* or *ſecure his perſon*, as to *John Baptiſt*, or *baniſh him*, as to *Iohn* the Apoſtle?

I muſt anſwer, 1. That generally when Tyrants and Uſurpers of *rule* begin, they ſcarce ever end but (as here) in *killing*: for, uſurpation and unjuſt poſſeſſion never thinke their title well ſealed but in blood: ſo it was in the caſe of *Naboth*.

2. The deſire of having, begets as great a fear to loſe, as it wrought care to get, and both put together, make having and holding bloody Purchaſes and Poſſeſſions: and therefore being there may be a reſcue, an eſcape or repriſall from priſon, and a recall or return from exile, but none from death; therefore Uſurpers and unjuſt Poſſeſſors for the moſt part (I mean, in caſes of ſupream power) confirm this Title by killing.

But this (ſome may object) cannot be ſo truly ſpoken of this ſentence here, for he had, as we ſay, a fair Triall.

1. His Charge.
2. Witneſſes.

And thirdly, a lawfull Judge.

To anſwer all which, I pray conſider that (what ever they pretended) truly and really his charge and accuſation was, that hee was *King of the Jewes*; and ſo it is expreſſed, *Matth.*26.60. and *Mar.* 14.57. And when the Iewes deſired *Pilate* to alter the Inſcription, and to adde not that *he is*, but that *he ſaid, he was King of the Iewes*. No, ſaith *Pilate*, *What I have written, I have written*: and that is true, and ſo his accuſation was, which (ſure) can be no ſufficient charg to kill him for being their King.

2. Then for the *Witneſſes* it is recorded, *Mark.*14.16. that ſuch as they were did not agree, but it is more probable that they did not need, or did not make much uſe of Witneſſes; for when he was firſt condemned by the Jewiſh Councel, the Judge and Commiſſioners being reſolved to condemn him without *Witneſſes*, ſaid among themſelves, *Mat.*19.65. *What need have we of Witneſſes*? and they never ask, what ſaith our Law, in this caſe? but *ver.* 66. *What thinke yee*? and then preſently without more adoe in the ſame *ver.* and as *Mark.*14.64. they all of them *nemine contradicente*, did as they had

had from the first conspired; they all did vote him guilty of death. And in one word to prove the illegality of the Jewes proceedings in all, two Evangelists, *Mat.*26.4. *Mark* 4.1. faithfully record, that *by subtilty*, so S. *Matth. by craft.* So *Marke*, *they sought to kill him*; and it could not be otherwise done by them: for, although to deceive the world, the gave it out, that they had a Law by which he might be tryed, yea *put to death*, Joh.19.7. yet never did they, or could they cite or produce any such Law; but contrarily to the witnessing a known truth, and their own greater condemnation, they themselves confessed, *Joh.*18.31. οὐκ ἔξεστιν, *it is not lawfull*, or we have no Law, or lawful authority *to put any to death.* Authority they had left unto them in some cases according to *Moses* his Law to put some Malefactors to death, but in this case they confest they had none; and yet they will by *craft* and *subtilty* condemn and *kill him*; and this was all the Triall that the Jews did, or could pretend unto, or did use on their parts in the condemnation of *Ch:* their King.

The Jewes themselves then having neither Law, nor lawfull Authority, for their condemning and *killing Ch:* their King; there remains onely to examine how lawfully it was done by *Pilate*? where first it cannot be denyed but that the Romans being the Conquerors of the Jews, and that *Pilate* being their Governour, he had power to judge in capitall cases according to Law. Christ himselfe confest thus much to *Pilate*, who asking Christ, *Joh.*19,10. *Knowest thou not that I have power to crucifie*, or put thee to death? to this Christ, *v.*11. by a tacit concession answered, *thou couldst have no power at all against me, except it were given thee from above*; and yet this power is to be understood, given from above by permission, and not by commission; the Jews themselves had primitively authority from above by commission granted to them from God himselfe by *Moses*; whereas all the power that *Pilate* now had over the Jews, came in onely by the sword, and so far, and no farther was he, or could be a lawfull Judge over them.

But as he came to be a Judge by the sword, so (I am sure, and all the world must confesse) to his just condemnation, that he was a most unjust Judge in giving sentence against *Ch:* the King: for, whereas by the Laws of the Romans (the Conquerors) none were to dye except according to their Laws he were proved guilty of the thing charged against him; yet he sentenceth him at the same time when he could not but openly professe that he could *finde no fault in him worthy of death*, as *Joh.*18.38. And yet if it be demanded, *why* then he would sentence him

 against

againſt Law, his conſcience, and all common juſtice? the Goſpels give the reaſon where Saint *Marke* ſaith, *cb.* 15 *v.* 15. he did it *to content the people*, and *Luke* 22.24. he did it as it was required by them that ſet him on the work: You may remember that *Pilate* counſelled the Jewes, *Joh.* 18.31. *to judge Cb:* the King *according to their Law*, this was honeſt and juſt counſell, would he had followed it himſelfe: but I perceive now he is made the Judge, he forgets his owne counſell and Law, moſt unjuſtly and damnably condemns *the juſt One*, Act. 3 1. and all to *content* them who made him Judge in this caſe, and to doe for them *as they* before had *required*.

But ſome happily wil tell me, in all this that there was nothing but a lowly ſubmiſſion to Providence, nay further, to the determinate counſell of God; for ſo it was in this ſpeciall caſe, as it is expreſt by Saint *Peter*, Act. 4 27, 28. *Pilate and the people of Iſrael did whatſoever the hand and counſell of God had determined before to be done*: But I muſt deſire ſuch to conſider (1) that it was done by *Gods counſell*, and therefore that was ſecret, and not knowne to them: and therefore could not be pleaded for, or by them; (2) though the Text ſaith, *God had determined it to be done*, yet it ſaith not (at leaſt not explicitly) that it was determined to be done *by them*; and therefore if the counſell had been revealed to them, yet theſe could not plead their indemnity unleſſe it had been made known, that *they* ſhould have been the Actors; (3) though Gods counſell and determination were moſt juſt, yet they moſt unjuſt in doing all without lawfull and ſufficient Authority: (4) Had they knowne Gods minde, and that his minde had been, that they ſhould have been the Actors, yet Gods end being in all this, *ſalus populi*, the ſalvation of all people; and their end, ambition, malice, rapine; Gods providence and counſell cannot at all juſtifie them, but their owne deeds, and conſciences (if they have any) muſt and will condemne them.

And the ſpeedy execution after the ſentence, cannot but aggravate the heinouſneſſe of the fact; for it is ſaid, *Pſal.* 14.6. (and ſome think Prophetically of this) *Their feet were ſwift to ſhed blood*; for, all was ended in few dayes, and as moſtly all bloody acts are ſpeedy (for, who thirſts for blood, as others for drinke, are never at reſt till they have it) ſo by the ſpeedineſſe of ſo bloody an execution, you may judge of the unnaturall thirſt and unſatiable deſire they had to his blood.

But they having this in deſigne before, and having for ſome yeares been working to this end, it may be marvailed, why before this, they had

had not executed their intention; or why they deferred it so long, seeing delay might have frustrated all their plots and endeavours: And to this you must know, that in their putting the execution off to this time, there was neither wit wanting, nor will on their part to have done it sooner: for the *People loved him*, and Luke 22.2. *they feared the People*: but more especially you must consider, that it could not be so safely and cunningly done, untill upon such an occasion as then they tooke, when all of them were *drawn up to Jerusalem* the great City. Lastly, till then there were some Factions and oppositions betwixt *Pilate* the Governour or chiefe Commander for the Roman Conqueror, and betwixt *Herod* the chiefe Ruler of the Jews; and till this were either composed or deaded, it had not been safe to have put this designe in execution; whereas now this being done, this becomes their time for doing that, which long before they had designed, studied, and laboured to bring it to passe.

And this generall time being come, it also seemed good to the Holy Ghost to specifie the more speciall time, when this execution was, namely, *on the Eve to the Feast* (or Holy-day) and on that day for two reasons: The one expresst Job.18.28. *lest they should be defiled.* O hellish Saints! they feare not the shedding innocent blood, and that of the Lords Anointed; but they fear to do it on their Holy-day: 2. *Not on the Feast*, for this being a day put apart for a holy meeting, and all at liberty to goe abroad, under colour (at least) of going to the Temple; there might on that have happened some resistance; and so Saint *Matthew* hath expresst it, *Mat.26.5. Not on the Feast day, lest there be an uproar among the People*, whom they feared, and that because they now loved *Ch:* the King.

And the Evangelists have not omitted to record to Posterity the most speciall time of the day, as well as of the day it selfe; and that time saith one, *Mark.15.25.* was *the third houre*, which Saint *Luke*, and Saint *John* say, was *about the sixt houre*; and yet S. *Marke* 15.34. saith that *at the ninth houre he gave up the Ghost*; which some thus reconcile, that the time appointed, or the time when they began to prepare for the execution was the third houre (at our ninth in the morning) but the execution it selfe began about the sixt (which is about the time of our high noon) and that all was finished, and that *Ch:* expired about the ninth houre (that is our three in the afternoon.)

I had almost forgot to tell you an especiall peece of observation which to the Holy Ghost seemed good to be recorded, that *Ch:* being

baſely, falſely and illegally accuſed, and charged; yet *he anſwered not to their charge*, for ſo *Mark.* 14.60,61.

And if I be asked the reaſon why *he anſwered not*, it ſtanding him upon in defence of his innocency and life? 1. I muſt confeſſe I cannot anſwer where the Scripture is ſilent and anſwers not. 2. There was in this that ſecret will, councell, and providence of God, which (being not revealed to me) I may not with reverence or modeſty pry into. 3. His anſwering might have adminiſtred occaſion to their further lying, and ſubordination of falſe Witneſſes. 4. Though true it were that at that time the ſword had got a power, yet that he held not that power ſufficiently in his caſe and perſon to examine, try, and condemne him. and therefore *he anſwered not.*

But being Saint *Mat.* 26.63. ſaith, *he held his peace*; and St. *Luke* from the Prophet, *Iſa.* 53, and *Act.* 8.32. ſay, that *as a Lambe before the ſhearer dumbe, ſo opened he not his mouth*; may we thence conclude that he ſaid nothing at all?

Reſp. No, for 1. ſpeake he did and anſwer, the Goſpels are expreſt in the affirmative: but 2 in that he was ſaid to *hold his peace* and to be ſilent it was in relation to the falſe charge and illegall authority, and to theſe he *opened not his mouth*, but was ſilent: 3. Hee ſpake nothing in Saint *Hieroms* expoſition, that is *nihil durum, nihil aſperum*, nothing which might juſtly provoke the Jewes, or offend the Heares; ſo hee ſpake nothing, 4. In that they would not hear him what he would have ſaid for himſelf, it may be ſaid, and not improperly, that he did not, or would not anſwer.

And that they would not heare him was utterly contrary to all Laws of Heaven and Earth *Chr:* himſelf, at the laſt generall judgement, will admit it to knowne, notorious ſelfe-condemning ſinners; and among the Jewes, *Nickodemus*, *John* 7.51. and for the Romans, *Feſtus*, *Acts* 25.16 profeſt that neither People, nor Law *condemned any before they ſuffered and heard him to ſpeake for himſelfe*: yet ſuch as this was the juſtice ſhewed here to *Ch:* the King.

And, what then? died he as he was at the Bar, ſilent, not ſpeaking for himſelfe, or others? quite contrary; and therefore now, I beſeech you, lift up your hearts, and open your eares, and heare O Earth what the Anoynted of the Lord ſaith before his departure from the earth, and his aſſent to heaven: and a little before his death and departure, he ſpake to God his father for himſelfe, as *Luke* 23.46. *Father into thy hands I commend my ſpirit*: And yet a little before that he Pardoned and prayed for his Enemies and Murderers, when he ſaid, *Luke* 23.24. *Father forgive them*

for

for they know not what they doe: some know not what they doe, being simply ignorant, and seduced, others are willfully blinde: so that the one knowes not what he doth for the present, he is igorant of the wickednes of the Act, the other knows not what hee doth for the consequent, hee knowes not what will bee the punishment of the fact: yet Father saith this Lambe, even while they are about to slaughter him, *Father, forgive them*, and whatever he spake after this was no worse then what St. *John* hath recorded, *Iohn* 20.19,21. *Peace be unto you*: and would any but Devils take this *Ch*: this King, thus dying to be a Wolfe? or will not any upright Christian say, he was a Lambe, and deserved to live as a Shepherd and Ruler of the flocke?

After the prayer and blessing of *Ch*: the King, there is little more to be noted from the Gospels, then what the Attendants were at his death, and what his buriall was: And to the first, know, that some were present who betrayed him; such hearts, such foreheads these Monsters of men had. 2. A Guard of Souldiers, and this but necessary to keep *Ch*: the King from rescue, and the Traytor from the rage of the people. 3. There were *Women*, and these, as by Sex (and as Mothers of Children) the most tender hearted: so of these (amongst the Well-wishers) were the most. 4. Of all his Apostles and Disciples I find but one, who *Iohn* 19.26. was *the Disciple whom hee loved*. 5. This most glorious King had no Funerall Sermon at his buriall; that would not be permitted by his malitious Persecutors, who held any Eulogy of him, an Oblique to them; and yet one of his Apostles, *Act*. 4. preached one to the Jewes, which was after enlarged by the Evangelists, and since commended to all Ages, as an everlasting stain to their bloody murder, and everlasting Trophee to his never-dying name. 6. I cannot omit, what I may justly conceive is recorded as an extraordinary mercy of God, that among all the Souldiers who in the last act of the condemnation and execution of *Ch*: were the cheife Rulers and Commanders, yet one even among them was *Ch*: his Convert; for one was so enlightened by the true spirit of God, that *Mat*. 27.24. he with others, said, *truly this was the Son of God*.

Which certainly was sent by inspiration, and revealed from heaven, to be ingraven as an everlasting Epitaph, which God did sooner, in his providence furnish him with, then with a Toombe; which now, when all things else were finished, was onely wanting; and so still might have been, for these wretched, covetous accursed Jewes, had he not been beholden to an honourable Councellour, *Matth*. 27.57. who found him out one; of which Sepulchre, though St. *Mat*. 27.60, names the owner, yet Saint

Mark. 15.46. and S. *Luke* 23.53. ſay, *he was laid in a Sepulchre*, without naming whoſe it was.

But me thinks theſe Jews, who pretended ſo much to Scripture, and themſelves to be ſuch holy Saints, ſhould (in ſuch a caſe) have ſet before their eyes the demeanour of that Saint indeed, *David*, and his demeanour towards *Saul* the King; which King, though he were rejected by God, and that *David* by Gods appointment was Anointed King in his ſtead; yet when *Saul* was put into *Davids* hands, and that *Davids* Servants perſwaded him to doe juſtice upon him, 1 *Sam.* 24. *David* ſtayed his Servants, and would not let them riſe againſt *Saul*. Nay, further, though *Saul* did daily purſue *David* to take away his life, 1 *Sam.* 26. and *Abiſhai* told *David*, that *God had delivered* [*Saul*] *his Enemy into his hands*, and therefore deſired that he might *ſmite him*: No, ſaith *David*, *For who can ſtretch forth his hand againſt the Lords Anointed, and be guiltleſſe?* ver. 10. Nay, *David* goes further, ver. 11. *the Lord ſhall ſmite him*; but, *God forbid, that I ſhould ſtretch forth my hand againſt the Lords Anointed.*

But may we not wonder that theſe Jewes given much to read the Scriptures, would never conſider what holy *Job* had ſaid, in *chap.* 34. 18. *Is it fit to ſay to a King, thou art wicked?* or that *Pſal.* 105. *Touch not mine Anointed*; or that *Eccleſ.* 8.4. *Who may ſay unto the King, what doeſt thou?* or that they ſhould not conſider what ſevere judgements God ſhewed upon thoſe who roſe up againſt *Moſes* their Ruler, *Numb.* 16. or againſt *Jehu* (in his poſterity) *Hoſ.* 1.4. for deſtroying King *Ahab* and his Family, and againſt the men, 2 *Kings* 21. who ſlew *Amon* their King: I ſay it may be wondred that they had not remembred or caſt their eyes at ſome time or other, upon theſe or the like Scriptures.

No, God hath ſo blinded them that they either could not, or would not ſee any *Old light*; but, inſtead of all ſuch, they are now altogether for *New lights*, and therefore welfare that, which never failed ſuch Jewes. *Revelation* forſooth, and this ſhall doe the feat; for, *Caiaphas* their chiefe Ruler, by the Spirit in an abominable meaſure poured out upon him, ſees that with a paire of Spectacles ſet upon his fiery ſhining Noſe, that none elſe could diſcerne, *viz.* Joh. 18.14. *Expedit, it is expedient* (ſaith he) *that one* and therefore this one *Ch:* the King muſt be he who) *muſt dye for the people*; and this *Expedient* thus delivered to the Guild, or Fraternity of Spirited Men, makes them as extatically mad, cry out, as it were with one voice, *Crucifie, kill, and murder him.*

And

And yet after this *expedient* thus declared, I would they had listned to *Pilate*, who though a Heathen, and a corrupt Judge; yet hearing them so fiercely crying out *to crucifie their King*, astonished (as it were) at such an unheard of execrable voice, asks, *what?* is it possible that you would I should *crucifie your King*? as if he had said, O ye Jewes! doe ye beleeve or acknowledge a God? or nature? or reason? or have you any Law? or Religion? and will ye contrary to all these *put your King to death*? why your God, your Religion, your Law, your owne reason; yea, and all people be they never so Heathenish, will condemne you for this, but in dispite as it were, of all Reason, Law, Religion, Nature, or God himselfe, they will *kill him their King*.

And yet *Pilate* will not leave them so; therefore, as hoping to bring them to heare some reason, and to be moved to some compassion, hee brings *Christ* forth unto them, & bespeaks them thus, *Ecce homo*, Joh. 19 5. behold, he is a man destitute of helpe, shamefully, and unjustly used, man hath bowells, O ye Jewes! therefore for humanity sake, pity him as a man: Againe, when he asks, *shall I crucifie your King*? *Joh.* 19 15. he sets him now before them as a King, and from hence seems to reason thus. You hold in your Religion, that your God ordaines Kings; for Gods sake therefore behold and pity him as a King. Nay, yet more, he is *your King*: yours divers waies, by descent of the line of K. *David*; yours for you, and your good; for, he lived, and dyes in defence of your Lawes; for your owne sakes therefore, if not for Gods or humanity, pity him as your *King*: But that which might have moved Devils, for they rage not against their owne Prince, be he never so great a Devill, yet prevailes not with these who are worse then devills; and therefore by how much the more his vertue and goodnesse plead for him, by so much the more they are incensed against him; so that nothing will satisfie these ravenous Beasts but his bloud, and therefore they will *kill him*.

Once more, give me leave to plead for him the King, from his owne words and passes: they cry out to the Iudge fiercely against him, *Crucifie, crucifie him*, Mat. 27. and he cryes more heartily to God his Father for them, *Pater ignosce*, Father forgive them, *Luke* 23.24. they cursed themselves with his bloud, saying, *sanguis ejus super nos*, his bloud be upon us, and our posterity, *Mat.* 27.25. he blessed them with the same bloud, saying *sanguis meis propter vos*, behold my bloud that is shed for you, and all my people, *Luke* 22.20. never King shewed more tender love, and regard to Subjects, yet never did Subjects returne

turn worse respect or requitall to their King: the Ancestors of these Jews said to their King, 2 *Sam.*5.1.we are *caro tua*, thy own flesh; and no man saith St.*Paul*,*Eph.*5.30.I say none but a mad man,or a Jew hath thus *hated his own flesh.*

But when this King perceived and saw that all their drift was to get *his inheritance*,had it not bin better for him,and his people to haveparted with that then thus to lose his life?no,this King inspired from above knew well what he did, when he thus suffered; for,in it he hath proved & declared himself to be a King, a just King, a magnanimous King,a religious King,and a right good Shepheard,*who layeth down his life for his flock*,and will not destroy them by saving his own life; and therefore he resolves,rather then I wil betray the rights of the crown the Laws and Liberties of the people, let them *kill me.*

And it being come to this,I cannot but remember a sweet meditation that St. *Bernard* used upon the words of St *Peter*, when *Chr.* would *wash his feet*, the Apostle in an awfull reverence breakes out,O Master, *Tu mihi pedes*! thou to *wash my feet*! on which the Father descants thus, *Quid est tu? quid est mihi? quid est pedes?* and concludes, *cogitanda sunt, non dicenda*; give me leave in imitation to aske, *quid est illi? quid est occident? quid est illum?* they the worst, to *kill him* the best of men; they the *feet*, to murder him the *head*, they the scum of the People to slaughter him the Anointed of the Lord: they the lowest of subjects,to butcher him their King: *O infandum scœlus*! *cogitanda, non dicenda*, we cannot expres the heinousnes of the fact,but theyare to be laid up inthe closets of our brests,&we are to remember,and in after better times to think on all that hath been done in order to this killing *him the King.*

An Englisn Chronologer(*Speed*)(in the life of *Henry* the 3.)saith, they that kill a christian King,commit a four-fold murder: 1. Homicide killing a man. 2.Parricide, killing their publike civill Father. 3. Christicide,killing the anointed of the Lord *Ch*: 4. Deicide, killing as much as in them is God himself,being the King is Gods *Vicegerent*, and of Kings God himself saith, you *are Gods*: *livor post fata quiescit*, was anciently true,that men let dead men rest in peace; but Devils, Beasts, and such Jewes as these degenerate in this from all mankinde, and therefore are not alone content to murder *Ch*: their King; but that they will crucifie him again when he is dead;and not onlyin his Disciples and servants,but in his never dying name, which(like flies) they endeavour to corrupt,and to blast, suppresse and destroy all the heavenly fruits of his divine soul, witnes St. *Luke* throughout the

Acts

Acts of the Apostles, where we find that these miscreant Jews forbad all to preach or speak, and punished all who durst be so justly holy as to publish any thing which might redound to his glory, or the good of any who loved or adhered unto him; yea, if *Nicodemus* dare but say, as he did, *John* 8.15. that *by their Law none should be judged before he be heard*; which was *Ch*: the Kings very case: even for this *Nicodemus* is checked as a Malignant, and neer to be made a Delinquent; for *v*.52. curstly the Jews reply unto *Nicodemus*, *art thou of Galilee?* Art thou one of the pack? if we find it so look to your selfe, for all that adhere to him (*the King*) or to the Gospel of peace; first or last, shall suffer for, or with him. Oh more then devilish Jewes! Ye see, and observe the wonderfull wisdome and justice of God, who in this, as in other wicked plots, turns the point upon the sinners, and wounds them with their own weapons; for, nothing did or could advantage the propagation and growth of *Ch*: the Kings most glorious name more then their forcible suppression of it. S. *Luke* having finished the Gospel or Chronicle of *Ch*: the King, saith, c.24.46. *so it behoved Christ to suffer*: and if you ask why so? 5. Because it was *foretold*, *Mat*.21.2. As S. *Paul* speaks 1 *Cor*.11.19. it behoved that the heresies, rebellions, and wickednesses might be made manifest. 3. That for this wicked act God may let the Jews, as the whole world see, that he had just cause to destroy them, as it is threatned, *Mat*. 21. 39. And 4. that *Ch*. the King may rise again and reign in everlasting glory with his Father in Heaven, as it followes in the words after my Text.

And now they have made an end of him, I would gladly end here; but not ending all in killing him, they make me to follow them, and to observe that in killing him they intend to kill more then him, and herein to imitate the savage Tartars, who when their great *Cham* dies, they cast many of his dearest friends into the grave after him: & so this issue here of his (the *Kings*) blood is not stinched in the bloud of him alone. I pray remember his words, though in a parable, *Mat*.21. when he speaking of this act of the *Jewes*, he saith, *these Iews will have the inheritance*, and their meanes to have and hold it, is, *by killing the Heir*; so that as long as there is an Heir, the Iews voice is, as there, *Hic Heres est*, *this is the heir*, *Come*, *let us kill him*, *that the inheritance may be ours*.

And this very thing *Ch*: the King foresaw, and foretold not long before his death, when he said, *Mat*.23.34. *Behold*, *I send unto you Prophets and Wisemen*, *and some of them ye shall kill*, *and some ye shall persecute from City to City*: and this *Ch*: the King spake not onely by a Pro-

phetick ſpirit, but out of the conſiderations of their former actions, for *Lazarus* the Noble-man, *John* 12. who adhered to *Ch: him they ſought to put to death*, even in Chriſts life time; and therefore now let all his friends and followers look to themſelves; for, when they have digged up the root they will not leave a branch, not a bough, not a prop that ſupported either. *Peter* being but ſuſpected by a Wench to have beene a follower of *Ch:* nay, But to have been in his company, had he not denied it, he had paid dearly for it, had he eſcaped his life: and none can expect better, now they have killed *Ch:* the King. S. *Baſil* ſaid of *Herod* ἡ πρόφη σφάγη, τὸ πῶμα αἷμα, *His meat was the fleſh, and his drinke was the blood of men*; and as it is ſaid of the Whore, *Rev*, 17.6. ſo of ſuch, they are, 1. Unſatiable, therefore drunk. 2, Unmercifull, for drunk with blood. 3. Unjuſt, for with the blood of Saints, men holy in life, and Martyrs, Witneſſes of Gods truth.

It is recorded *Mar.* 12.8. that theſe Traytors *killed him and caſt him forth of the Vineyard*; whereas had they firſt ejected and caſt him forth by their Law, their ſin had been the leſſer; but firſt to *kill him*, and that upon his own ground, (his owne *Vineyard*) and then after that to caſt him out and declare againſt him, and his title for ever, thereby to take and hold the inheritance to themſelves, is but to lay the foundation of their *Babel* in the blood of Gods Anoynted, their lawfull, rightfull King, and ſo to ſtrengthen one ſin by another worſe; which Gods juſtice will not ſuffer long to proſper leſt the wicked ſhould thinke *God altogether ſuch a one as themſelves*, *Pſ.* 50.21. and therefore the Prophet in the ſame *Pſ.* ſubjoines but will *reprove thee*; and in the forementioned Goſpell, after that they had *killed and caſt him forth*, it preſently followes in the next words. *v.* 9. God *the Lord of the Vineyard will come and deſtroy* the unjuſt bloody Actors and will give *the Vineyard to others*.

And ſhould not this move a Jew to tremble and repent? it had this operation, by the mercy of God on many of them, as it appears, *Act.* 2.37. for they hearing St. *Peter* to open their ſin, *they were pricked in their hearts*, and ſaid, *what ſhall we do?* that is, *to be ſaved*: to which the Apoſtle applies a double counſell: the firſt *v.* 38. *repent*: and the ſecond, *v.* 40, *ſave your ſelves from* (and no longer be ſeduced by) *this untoward Generation*, which Chriſt, *Mat.* 23.33. calls *a Generation of Vipers*, which will eate out the bowels of thoſe who give them their life.

And the execution ended, let me put you in mind how the people were affected therewith, which is expreſt, *Lu.* 23.48. where it is ſaid, and *all the people beholding the things that were don ſmote their breaſts*: and now, oh ye people, having in this ſad diſcourſe, or ſhort hiſtory beheld what hath been done

done to the Anointed of the Lord *Ch:* the King, the leaſt that ye can doe, and to this I muſt exhort you is, *to ſmite your breaſts*; and yet as *Ch:* himſelves taught, *Lu.* 23 48. *Weep not for me, but weep for your ſelves*: ſo beate not your breſts for me, but beate them, and repent you of your ſinnes committed againſt heaven and me, which were the cauſe of my death, and wil be your deſtruction if in time you repent not.

And weep not, beate not your breaſts *for me*; for, it is come to paſſe, as in the words following the text it was propheſied, *He ſhall riſe again*, 2 *He ſhall aſſend*, and for an earthly ignominious Crown, he ſhal receive an heavenly glorious one. 3. And throughout the world where the Goſpell is preached, and further this ſhall be ſpread, which hath been done by the Jewes to *Ch* the King.

And thus the Tragicall Acts being ended on the Sufferers ſide; the Actors thereof are now to be made Sufferers in another Tragedy; for the Tragedy ends not in the blood of Him in the Text, *Ch: the King*: but cals for blood, more blood, the blood of theſe Jewes: for, if the blood of *Abel*, which living and animated could not ſpeake, yet being wickedly ſhed receives a voice to be heard as high as Heaven: then much more this blood of *Ch:* the King; the Text ſpeaks it, *Mat.* 21.41. *God will miſerably deſtroy them, and will let out his Vineyard to others.*

In this Tragedy there are but two Acts; 1. Απολέσει. 2. Ἐκδοῦται, which is ſet down, *Mat.* 21.40. but in them a deſtruction threatned, *he will deſtroy*: 1. Perſonally, *them*: 2. Nationally *their Vineyard*, or Church: 3. Both totally, not by letting the Vineyard or People out for a time, but by alienating or giving utterly away them, and it, ἄλλοις, *to others*, (that is) Aliens, or Strangers.

Neither was this long in acting, for *Judas* the arch Traytor, either before, or ſoon after the death of his Maſter, whom he had betraied *hanged himſelf*; and ſo payed himſelf his own wages, & that without al pity or regard of thoſe Jews for whoſe ſake he betrayed his Lord; for, they ſaid, *what is that to us*? Mat. 7.4. or what care we, go and be hang'd. 2. *Pilate* the Judge not long after the execution of Chriſt, whom he ſentenced, was put out of his place, was exiled his Country, and killed himſelf. 3 *Caiaphas* and *Herod* died through miſery or violence. 4. Many of the Jews, who were alive at that time of Chriſts ſuffering, lived to ſee the great City *Jeruſalem* deſtroyed, 1100000. at leaſt, of their Country-men ſlaughtered, and all the reſt of them either to be captivated by their Enemies, or to be ſcattered over the face of the earth, and to this day to live as Vagabonds, odious to all, and pitied of none.

none. And laſtly, ſo it came to paſſe, that as ſeverall Factions conſpired together to kill *Ch*: the King; ſo it pleaſed God to blinde theſe Jews at the time of the Roman Seige, that the one part of them were zealous for the Temple, the Church; another part who cared not much for the Church, yet were willing to have a good peace on reaſonable tearms: but the third part, who were all for robbing, ſpoyling, killing, and therefore regarding neither Church nor State, put all in ſuch a confuſion and combuſtion, that the Romans became Conquerours more by the Jews diviſions, then their own Arms.

And laſtly, whereas theſe Jews pretended three ſpeciall cauſes why they would put *Ch*: the King to death; 1. Leſt by his life the Romans ſhould invade and change their Laws. 2. Leſt their Nation ſhould periſh. 3. Leſt the people ſhould believe and follow him: All theſe pretended feares, as leading cauſes to his death, are by Gods righteous judgement, ſoon after, brought upon them; for the conquering Romans did invade and change their Law. 2. Did deſtroy City and Country. 3. And the People far and near, both of Iews and Gentiles have believed on, and followed this Chriſt the Crucified King. And thus oftentimes God croſſeth mans policy, turning the edge and point of his owne weapons upon himſelfe; we have found it ſo done to the Brethren of *Joſeph* to *Pharaoh*, to *Achitophel*, to *Jeroboam*, and thouſands more: and here ſaith the Iew, *It is expedient that our King dye leſt the Nation periſh*; and God ſaith, *the Nation ſhall periſh becauſe yee have wickedly murdered your King.*

And thus we ſee God to be an upright Iudge in the execution of his owne ancient Law given, *Gen.9.6. Who ſo ſheddeth mans blood, by man ſhall his blood be ſhed.* 2. A ſtrict Defender of his inherent prerogative, as it is written, *vengeance is mine.* 3. A faithfull performer of his covenanted promiſe, *I will revenge ſaith the Lord*, Rom.12.19. we read *Acts* 5.11. that, upon the judgement executed on *Ananias* and *Saphira*, the Text ſaith, and *great feare came upon all the Church, and upon as many as heard theſe things*; and I pray God the like feare may touch our hearts, and work in them a timely and hearty repentance, that God in his mercy may avert all judgements which deſervedly are threatned to fall upon us, and this Land; and this let us humbly beſeech God to grant, for the paſſion and mediation of his onely Son, and our alone Lord and Saviour Chriſt Ieſus.

FINIS.